

SELECTIONS
 FROM THE
VERNACULAR NEWSPAPERS
 PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,
CENTRAL PROVINCES AND RAJPUTANA,

Received up to 11th July 1893.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU.						
<i>Bi-monthly.</i>						
1893. 1893.						
1	Akhtar-i-Hind ...	Amroha (Moradabad).	Májid Husain ...	5th July ...	8th July ...	...
2	Khurshaid-i-Nánpárá ...	Nánpárá, Bahraich.	Maulví Yahyá Ali ...	16th June ...	" " ...	...
3	Nazm Akhbár ...	Lucknow ...	Dwárká Prasíd ...	5th July ...	10th July ...	250 copies.
<i>Tri-monthly.</i>						
4	Mufid-i-Am ...	Agra ...	Qádir Ali Khán ...	1st July ...	5th July ...	100 copies.
<i>Weekly.</i>						
5	Agra Akhbár ...	Agra ...	Tajammul Husain ...	28th June ...	6th July ...	265 copies.
6	Agra Punch ...	Do. ...	Ahíd-ul-dín Beg ...	1st July ...	7th July ...	210 "
7	Akhbár-i-Álam ...	Meerut ...	Muqarrab Hussain Khán.	4th " ...	6th " ...	65 "
8	Akhbár-i-Islám ...	Agra ...	Abdul Majid Khán ...	8th " ...	8th " ...	625 "
9	Alwaqt ...	Gorakhpur ...	Muhammad Sá'íd ...	5th " ...	" " ...	

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU—(concluded).						
<i>Weekly—(concluded).</i>						
10	Anis-i-Hind ...	Meerut	Rám Chandra Vaisha.	1st July ...	6th July ...	590 copies.
11	Anjuman-i-Hind ...	Lucknow	Bishun Lál ...	5th	" ...	158 "
12	Kázad ...	Ditto	Ahmad Ali ...	23rd June & 7th July,	8th	250 "
13	Cawnpore Gazette ...	Cawnpore	Harnám Singh ...	1st July ...	9th	450 "
14	Colonel ...	Moradabad	Banwári Lál ...	1st & 8th	6th & 10th	500 "
15	Dabdaba-i-Qaisari ...	Bareilly	Thákur Prasád ...	1st	9th	250 "
16	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Husain,	3rd	5th	446 "
17	Fitnah ...	Gorakhpur	Nizám Ahmad ...	1st	"	500 "
18	Hindustáni ...	Lucknow	Gangá Prasád Varmá,	5th	7th	300 "
19	Káyasth Conference Gazette ...	Ditto	Dipnaráyan Varma ...	30th June ...	"	" "
20	Mauj-i-Narbadda ...	Hoshangabad	Abdul Karim ...	1st July ...	6th	200 copies.
21	Mihr-i-Nímróz ...	Bijnor	Karím-ullah ...	7th	"	400 "
22	Naiyar-i-Ázam ...	Moradabad	Amjad Ali ...	3rd	"	250 "
23	Najm-ul-Akhbár ...	Etáwah	Rúh-ullah Khán ...	8th	"	223 "
24	Násim-i-Agra ...	Agra	Jamna Dás Biswas ...	7th	"	450 "
25	Násim-i-Hind ...	Fatehpur	Muhammad Nawáz Khán.	30th June ...	7th	70 "
26	Násir-i-Hind ...	Agra	Muhammad Ali ...	1st & 8th July	6th & 11th	40 "
27	Núr-ul-Anwár ...	Cawnpore	Abdul Hamíd ...	"	8th & 11th	196 "
28	Oudh Punch ...	Lucknow	Sajjád Hussain ...	22nd June ..	10th	450 "
29	Police News ...	Meerut	Habib Ahmad ...	1st July ...	8th	" "
30	Rahbar ...	Moradabad	Partáp Kishun ...	8th	"	220 copies.
31	Riáz-ul-Akhbár ...	Gorakhpur	Nizám Ahmad ...	1st	5th	350 "
32	Sitára-i-Hind ...	Moradabad	Banwári Lál ...	4th	8th	130 "
33	Tohfa-i-Hind ...	Bijnor	Jairáj Singh ...	6th	"	304 "
34	Tohfa-i-Qádiri ...	Ballia	Abdul Qádir ...	2nd	7th	" "
35	Túti-i-Hind ...	Meerut	Sajjád Hussain ...	8th	"	150 copies.
36	Urdu Akhbár ...	Moradabad	Abdul Aziz ...	4th	9th	125 "
<i>Daily.</i>						
37	Oudh Akhbár ...	Lucknow	...	5th to 11th July ...	5th to 11th July ...	521 copies (including 282 copies taken by Government).
URDU-ENGLISH.						
<i>Bi-weekly.</i>						
38	Aligarh Institute Gazette ...	Aligarh	Mumtáz-ul-din ...	4th & 7th July ...	7th & 9th July ...	464 copies (including 282 copies taken by Government).
HINDI.						
<i>Monthly.</i>						
39	Bhárat Sudashá Pravartak ...	Farukhabad	Náráyan Dás ...	For June ...	5th July ...	330 copies.
40	Devanágri Gazette ...	Meerut	Gauri Datt ...	"	11th	200 "
41	Godharm Prakash ...	Farukhabad	Mohan Lal ...	"	8th	400 "
<i>Bi-monthly.</i>						
42	Vigya Brindaban ...	Brindaban (Muttra.)	Nannhe Lál ...	16th June & 1st July,	8th July ...	250 copies.
<i>Weekly.</i>						
43	Almora Akhbár ...	Almora	Sadá Nand ...	3rd July ...	6th July ...	116 copies.
44	Bhárat Jíwan ...	Benares	Rám Krishn Varmá ...	"	7th	1,500 "
45	Gosewak ...	Ditto	Jagat Náráyan ...	6th	11th	" "
46	Khichri Samáchár ...	Mirzapur	Madho Prasád ...	1st	10th	400 copies.
47	Nágri Nírad ...	Ditto	Kashi Prasád ...	6th	"	200 "
48	Prayág Samáchár ...	Allahabad	Jagan Náth ...	29th June & 6th July,	8th	500 "
49	Sajjan Kírti Sudhákár ...	Udaipur	Áshyáchálak Dán ...	3rd July ...	7th	100 "
<i>Daily.</i>						
50	Hindustán ...	Kálakankar (Partábgarh).	Devi Dayál Shukla ...	4th to 9th July ...	5th to 10th July ...	470 copies.
HINDI-URDU.						
<i>Weekly.</i>						
51	Káshi Patrika ...	Benares	Lakshmi Shankar Misra, M.A.	7th July ...	9th July ...	451 copies (including 345 copies taken by Government).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
HINDI-URDU—(concluded).						
<i>Bi-weekly.</i>						
52	Jaipur Gazette ...	... Jaipur	Mahávir Prasád ...	1893. 21st & 24th June ...	1893. 5th & 7th July ...	100 copies.
MARATHI.						
<i>Weekly.</i>						
53	Subodh Sindhu ...	... Khandwa	Lakshman Anant Prayagi.	5th July ...	9th July ...	320 copies.
MARATHI-ENGLISH.						
<i>Weekly.</i>						
54	Nyáya Sudhá ...	... Nágpur	Sadá Shiva Rám Chandra Patwardhan.	3rd July ...	7th July ...	450 copies.
GORKHA.						
<i>Weekly.</i>						
55	Bhárat Jíwan ...	... Benares	Rám Krishna Varma,	30th June & 7th July.	5th & 9th July ...	650 copies.

I.—POLITICAL AND FOREIGN.

Azad.
June 23rd, 1893.

1. The *Azad* (Lucknow), of the 23rd June, regrets to notice that the prevalence of secret intrigues and the exercise of absolute power by Sarwar Jang have brought affairs in Hyderabad to a crisis. The Nizam may be an able and shrewd prince, but he is greatly to blame for allowing himself to be a mere tool in the hands of Sarwar Jang. If His Highness does not soon improve the administration by depriving Sarwar Jang of all power, and making him confine his attention to the education of the young prince, the Government of India will be obliged to interfere and withdraw power from the Nizam for a time, as was done in Kashmir, or remove him from the throne altogether. Nothing is further from the heart of the editor than to desire such an unfortunate event, but it is inevitable under present circumstances. Lord Lansdowne, who is a very good natured gentleman, is loth to interfere. Men may say what they like about Mr. Plowden, but he is really an able Resident and cannot long tolerate the existing state of things. Maulvi Mushtak Husain has been abused by some men. He may have committed mistakes, but there is no doubt that the State was never so quiet as when he was in power. Again, Sir Asman Jah has been condemned as unfit by the *Shaukat-ul-Islám* of Hyderabad, but can that newspaper mention any other man in the State who is better qualified?

Hyderabad affairs.

Tuti-i-Hind.
July 8th, 1893.

The same.

2. The *Tuti-i-Hind* (Meerut), of the 8th July, is very sorry to observe that unfortunate cases like the diamond case, the pamphlet case, and the case of theft of 50 lakhs from the palace have cropped up in rapid succession at Hyderabad. It appears from the *Deccan Budget* that the recent

arrest of Jawad Husain has led to the spread of very alarming rumours, one of which is to the effect that letters from Sir Asman Jah and Nawáb Mehdi Ali offering him Rs. 30,000 for murdering Mr. Plowden have been found in his possession. It is earnestly hoped that the rumour is groundless; otherwise an evil day awaits the State. It is high time that the Hyderabad noblemen and officers mended their ways.

3. The *Hindustán* (Kálakankar), of the 6th July, adverting to the rumour that Lord Herschell will be the next Viceroy of this country, observes that a Viceroy like his Lordship is really needed at present in order to improve the unsatisfactory condition of the imperial treasury.

II.—GENERAL ADMINISTRATION.

Hindustáni.
July 6th, 1893.

Rumour regarding the appointment of
Lord Herschell as next Viceroy.

Change in the currency.

4. The *Hindustáni* (Lucknow), of the 5th July, states that the Government of India, sitting at a place thousands of miles away from the bulk of the population, has made a very important change in the Indian currency in the course of an hour or so. The change was not unexpected, but

it was suddenly introduced, the usual procedure being dispensed with. Though the measure was given effect to in so short a time, it would be unjust to accuse Government of adopting the measure without due deliberation, as the Indian currency question had engaged its attention from 1875. Our only complaint is that in solving the problem it had principally the interests of Anglo-Indians in view and did not take into account the children of the soil, especially the agricultural classes, who form 87 per cent. of the population and who will greatly suffer from the measure. The rise in exchange will be beneficial to European Government servants, barristers-at-law, merchants, &c., who have to send money to England, and there will be a decrease in the loss which the Government of India had to bear in remitting 28 crores of rupees to meet the home charges. But this decrease in the loss will hardly enable the Government to give any relief to the tax-payer, as is believed in some quarters. The Government has under its consideration a proposal to grant a privilege to its civil and military officials for remitting a portion of their salaries to England at Rs. 12-8-0 a pound sterling, which will be equal to Rs. 15 at the market rate, the deficiency being made good by Government. Thus Anglo-Indians will owe a lasting debt of gratitude to Lord Lansdowne, as has been observed by the *Pioneer*. Again, there will be a loss of about 50 lakhs

in the opium revenue owing to the recent action of Government in the matter of Indian currency, as China also has a silver currency like this country. The cultivators and landholders who form the bulk of the population are threatened with ruin by the impending fall in prices of grain consequent on the increase in the gold value of the rupee, especially as the revenue and rent assessments are being raised. The home charges, which amount to 28 crores of rupees, have to be paid in grain, and we must regularly pay that tribute in the best way we can, even though we may be reduced to mere skeletons by starvation. A large portion of the population possesses silver jewellery in greater or smaller quantities, and there is sure to be a great deal of dissatisfaction among these people when they find their jewellery suddenly reduced 20 or 25 per cent. in value by the recent tampering of Government with the currency. The cotton mill owners in this country will be heavy losers, inasmuch as Lancashire will easily be able to drive them out of the Chinese markets, owing to the change in the currency, and the import of cloth from England to this country will increase. Similarly the Indian paper industry will suffer.

5. The *Hindustán* (Kálakankar), of the 8th July, after publishing a Hindi translation of a portion of the Viceroy's speech in the

The same.

Legislative Council on 26th June, approves of the

HINDUSTÁN.
July 8th, 1893.

action of Government in the matter of Indian currency, and observes that the short-sighted policy recommended by Mr. Dadabhai Naoroji and other men of that class was calculated to keep the Indian finances in a most unsatisfactory condition. Government and all classes of the community will benefit by the change introduced, except a handful of grain and tea exporters, to whom the fall in exchange was favourable. India must have a gold currency if she desires to maintain her commercial relations with the gold-using countries. The Government of India has introduced the currency reform after mature consideration and with the advice of the best experts, and therefore it may reasonably be hoped that the reform will prove beneficial to the country.

6. The *Azád* (Lucknow), of the 7th July, approves of the stoppage of the free coinage of silver on the ground that the consequent improvement in the rate of exchange will

The same.

remove the necessity for fresh taxation with which

AZÁD.
July 7th, 1893.

this country was threatened, and thinks that the Government of India will introduce a gold currency, the want of which has been the root of all the evil.

7. The *Hindustán* (Kálakankar), of the 1st and 4th July, in commenting upon the Report of the Director of Land Records and Agriculture for last year, approves of the measures adopted by the Director for the benefit of the cultivators, such as the experiments made in reclaiming *úsar*

Annual Report of the Director of Land Records and Agriculture.

or barren land, the establishment of agricultural and dairy farms, the planting of botanical and horticultural gardens, the holding of agricultural exhibitions, the introduction of horse-breeding and improved ploughs, &c., and expresses great satisfaction at the establishment of an Agricultural School at Cawnpore and the encouragement of immigration of cultivators from the thickly populated districts in these provinces to the Charwa forest in the Central Provinces.

HINDUSTÁN.
July 1st & 4th, 1893

8. The *Akhbár-i-Álam* (Meerut), of the 4th July, complains that a Sessions Judge is assisted by three assessors in every sessions case, but that many of the assessors are quite illiterate and do not possess even average intelligence. Nothing could be more objectionable than that such men should be required to assist

in cases where the prisoners, if convicted, are liable to be sentenced to death or transportation for life. An assessor should be an intelligent and respectable man who is well acquainted with law or at least has received a sound education. Few natives are willing to serve as assessors. This is not due to their disinclination to render any services to Government gratis but to other causes which should be removed as far as possible. If any man who has been summoned as an assessor applies to be exempted from attendance owing to any urgent cause, his application is seldom granted. If an assessor is late only a few minutes, he is at once

AKHBÁR-I-ÁLAM.
July 4th, 1893.

fined. Again, no room is reserved for assessors and jurors where they might sit during their spare time.

Police News.
July 1st, 1893.

9. The *Police News* (Meerut), of the 1st July, complains that lists of assessors are generally prepared in a very careless way. Sometimes assessors show such ignorance and stupidity that even the most good-natured Judges lose their temper. A child was lately killed in a village by a

man for the sake of its jewellery. At his trial before the Sessions Judge two assessors declared him to be guilty, but the third one, who was an ignorant peasant, found him not guilty. On being asked by the Judge to give his reasons for his opinion he said that once the police arrested an innocent man in his village on the charge of murder, and that he thought that in the case before the court the police might have done the same thing! Again, in a theft case an assessor who was a mukhtár condemned the prisoner as guilty; but another assessor, who was an ignorant man, declared him to be innocent, saying that the grounds on which his opinion was based were the same as stated by the other assessor! An assessor should be a respectable, sensible, and educated man, possessing some acquaintance with law.

BHÁRAT JIWAN.
July 3rd, 1893.

10. The *Bhárat Jiwan* (Benares), of the 3rd July, states that the European soldier who kicked a coolie and caused his death, was arrested and put on his trial. The Civil Surgeon who held a *post mortem* examination declared that

there were no marks of violence on the body of the deceased and that his death was due to a rupture of his enlarged spleen. The accused was convicted of causing simple hurt and fined Rs. 100 by the Magistrate. It appears that European officers have a mania for inquiring into every offence with a view to bring the offender to justice. But on every occasion when a nigger is killed by a European, it is a foregone conclusion that the cause of his death was a rupture of the spleen. Indeed, the very thought that a European could intentionally kill a native would involve a most unjust reflection on British rule. Hence the trials of Europeans in mixed cases only give unnecessary trouble to Judges and Civil Surgeons.

RAHBAR.
July 8th, 1893.

11. The *Rahbar* (Moradabad), of the 8th July, in commenting upon the same case, remarks that the Civil Surgeon, on examination, found the spleen of the coolie to have been diseased, as usual. The Joint Magistrate, however, fined the soldier Rs. 100. It is a strange coincidence that every native who dies from the effects of violence done to him by a European soldier is found to have suffered from a diseased spleen. The infliction of a fine of Rs. 100 for homicide or murder is really the perfection of justice; indeed, the Joint Magistrate of Benares committed a mistake in inflicting such a heavy fine. The lives of natives have been valued at Rs. 25 or Rs. 30 by other officers.

HINDUSTÁNI.
July 5th, 1893.

12. The *Hindustáni* (Lucknow), of the 5th July, states that the Lieutenant-Governor's reply to Mr. Hamid Ali Khan's memorial is an unsatisfactory one, and that the latter has therefore appealed to the Government of India. His Honor has upheld the action of Mr. Mulock and

rejected the memorial, admitting that Government pleaders are Government servants but declaring that under the law Government servants are eligible for seats in the Legislative Council. It is no small gain that Government pleaders have been declared to be Government servants by Sir Charles Crosthwaite; and the Government of India and the Secretary of State will now decide whether Government servants should offer themselves as candidates for memberships. Mr. Hamid Ali Khan's memorial may also be rejected by the Viceroy, but his protests will not go for nothing. Mr. Mulock or any other District Officer will not again seek his election as a representative by the Municipal or District Board. The Viceroy has ruled that the members who are to be sent to the supreme Legislative Council by the provincial Legislative Councils will be elected by the non-official members of the latter. If Sir Charles Crosthwaite and his Secretaries have been forbidden

Rejection of Mr. Hamid Ali Khan's
memorial by the Local Government.

by His Excellency to vote at the election of a member for the supreme Legislature by the local Council, how could His Excellency consistently allow Mr. Mulock, a District Officer, to vote at the election of a member for the local Council and to nominate one of his own subordinate officials for the seat? If it is desirable that Government officers should have no voice in the election of members for the Vice-roy's Council, it is still more so in the case of provincial Council elections, in order that independent members may be returned who may have the courage to lay popular grievances before the Local Government and draw its attention, when necessary, to the high-handed proceedings of Civilians like Mr. Mulock.

BHÁRAT JIWAN.
July 3rd, 1893.

Public meeting held at Benares in support of Mr. Paul's resolution.

13. The *Bhárat Jiwān* (Benares), of the 3rd July, states that a public meeting was held at the Carmichael Library, Benares, on 1st idem under the auspices of the Union Club to consider Mr. Paul's resolution regarding the simultaneous Civil Service examinations. It was resolved to send a telegram to Mr. Paul thanking him and his supporters and to forward a memorial in favour of the resolution.

14. The *Oudh Punch* (Lucknow), of the 22nd June, contains a cartoon, in which Anglo-Indians are represented as being astonished and grieved at Mr. Paul's resolution and instigating Musalmáns to oppose the resolution, telling them that they are sure to be beaten by Hindus at the examinations.

OUDH PUNCH.
June 22nd, 1893.

Anglo-Indians and Mr. Paul's resolution.

15. The *Najm-ul-Akhbár* (Etawah), of the 8th July, states that although natives have lost much of their martial spirit, owing to their having been disarmed long ago, religious riots occur every year in one part of the country or another

NAJM-UL-AKHBAR.
July 8th, 1893.

Religious disputes.

during the Muharram and the Id. This year the Id was attended by quarrels at several places. At Bareilly the Magistrate permitted kine to be killed at 30 places on the day of the Id. The Hindus committed no riots, but suspended all trade, closing their shops for several days. But Azamgarh and Rangoon were the scenes of serious disturbances. Though the Hindus and Muhammadans themselves are chiefly responsible for religious outbreaks, there is no doubt that such outbreaks are sometimes brought about by mistakes on the part of the local officers. But for the tact and impartiality of Munshi Mardan Singh, the Sub-Inspector of Police, an affray would have occurred at Etawah on the day of the late Id. The existence of religious animosity between the two communities cannot be too deeply regretted and is a great impediment to progress. As the British Government has granted full religious liberty to all its subjects, it will not prevent the celebration of the Ramlila during the Muharram in accordance with the wishes of Musalmáns, nor will it put a stop to the killing of kine as desired by the Hindus. The objections raised by the Hindus only lead to a larger number of kine being killed by Musalmáns. But of course those Musalmáns who publicly kill kine with a view to annoy the Hindus are much to blame.

16. The *Hindustán* (Kálakankar), of the 7th July, expresses regret that the Muhamarram, Dasahra, and Id festivals seldom pass off quietly, refers to the religious disputes at Bareilly, Gorakhpur, Azamgarh, and other places on the occasion of the late Id, and asks when Hindus and Musalmáns will be able to observe their festivals in peace.

HINDUSTÁN.
July 7th, 1893.

The same.

of the late Id, and asks when Hindus and Musalmáns will be able to observe their festivals in peace.

COROMANDELL.
July 8th, 1893.

Religious disputes and the authorities.

17. The *Colonel* (Moradabad), of the 8th July, referring to the frequent religious disputes between Hindus and Musalmáns, regrets to say that the authorities espouse the cause of Hindus at some places and of Musalmáns at others and only add fuel to the flame. As one community cannot possibly turn the other out of the country, they ought not to quarrel with each other. The policy pursued by the authorities at present is very objectionable and may lead to very serious consequences if religious riots happen to occur simultaneously all over the country and the contagion spreads to the native army. Under these circumstances

the authorities ought to promote unity between the two communities and not set them by the ears.

RAMBAR.
July 8th, 1893.

18. The *Rahbar* (Moradabad), of the 8th July, states that the Musalmáns applied for permission to kill kine last year on the day of the Id at some new places at Bareilly. But

Mr. Campbell, who was the District Magistrate at the time, rejected their application, and his orders were upheld by Mr. Cadell, late Commissioner. This year a similar application was made to Mr. Hewett, late Magistrate, who complied with their request and granted permission for five places, one of which was very close to a Hindu temple. The Hindus made a protest to Mr. Moule, Commissioner, who forwarded their petition to Mr. Macpherson, Officiating Magistrate, who permitted kine to be killed at 30 places instead of 4 or 5 places for which permission was sought, prohibiting cow-killing at the locality situated near the temple. The Hindus, though much annoyed, remained quiet and did not take the law into their own hands. But when a Muhammadan woman placed a basket of beef at a temple and Muhammadan lads threw pieces of flesh into some Hindus' shops, the Hindus thought that the Musalmáns were bent on insulting and annoying them, and so they closed their shops to avoid a disturbance of the peace, and some even left the town. The Magistrate brought pressure to bear on the Hindu shopkeepers to re-open their shops, but in vain. It is unfortunate that officers sometimes commit serious mistakes. Had Mr. Macpherson refused to interfere with the orders of Mr. Campbell and Mr. Cadell, no difficulty would have arisen. It would be well if a reconciliation were effected between the two communities by some influential persons.

NAYYAR-I-AZAM.
July 4, 1893.

19. The *Nayyar-i-Azam* (Moradabad), of the 4th July, publishes a communication from a Musalmán at Bareilly, who states that the Magistrate granted permission for the slaughter of kine at 29 places on the day of the Id, and that the Musalmáns girded up their loins to perform their religious duty in accordance with his orders.

The Hindus were displeased and shut up their shops. The Magistrate made 14 or 15 influential and wealthy Hindus put on police dress and go about the city endeavouring to get the shops re-opened, but their efforts were unsuccessful. The Hindus were determined to commit riots, and many of them previously sent away their women from Bareilly. They assembled in large crowds in different parts of the town and abused and insulted every Musalmán who happened to pass them. The Musalmáns showed unusual patience and pocketed every insult. Some Musalmáns who were escorting three or four kine to the slaughter house were attacked by a crowd of Hindus. The Musalmáns quietly surrendered the animals without offering the least resistance. About a thousand Hindus attacked Kutab-ud-din's house, where a cow was to be killed. The police guard at the house gave secret intimation to the City Inspector, who at once appeared on the scene with a suitable police force. The Hindus threw stones, hurting the Inspector in the hand and wounding some constables. The police were ordered to fire; 49 men were arrested on the spot, and arrests still continue to be made. The prisoners are awaiting their trial under section 411 of the Penal Code. The Hindu shops still remain closed, and if any Hindu desires to re-open his shop, he is at once arrested, handcuffed, and sent to the Magistrate. Such severity is necessary to crush all spirit of opposition. The Musalmáns have established their own shops, and a movement is on foot among them with a view to stop all dealings with Hindus in future. Many respectable Hindus were among the rioters. The Magistrate deserves great praise for the maintenance of peace at such a crisis when one hundred thousand Hindus were ready to commit riots.

AKHBÁR-I-ÁLAM.
July 4th, 1893.

20. The *Akhbár-i-Alam* (Meerut), of the 4th July, praises Mr. Macpherson for the orders issued by him for the killing of kine on the day of the Id at Bareilly and for the police arrangements made for the maintenance of peace, censuring the Hindus for the closing of their shops, which will entail a heavy loss on themselves.

DABDABA-I-QAISARI.
July 1st, 1893.

21. The *Dabdaba-i-Qaisari* (Bareilly), of the 1st July, praises Kunwar Lal Bahádur, a respectable resident of Bareilly, for his successful efforts in inducing the Hindu shopkeepers to re-open their shops on 4th idem and expresses sorrow at the unfortunate quarrel between the Hindus

Re-opening of the Hindu shops at Bareilly.

and Musalmáns. Five boys have been sentenced to three months' imprisonment in connection with the case of the woman of butcher caste who was accused of having placed a basket of beef near a temple ; and Lalta Prasad, chaprási, attached to the Town Hall, has been committed to the sessions on the charge of having posted up a seditious placard.

22. The *Prayág Samáchár* (Allahabad), of the 29th June, complains that since the Hindus took exception to the killing of kine on the day of the Id at Daraganj and Pandariba some years ago, the Musalmáns connected with the *badá tázia* have made it a practice to sacrifice kine every

Id at Allahabad.

year. For two years a cow was killed at the house in which the *badá tázia* is placed. But suspecting that the Hindus might take offence at this and abandon the worship of the *badá tázia* during the Muharram to their great loss, the Musalmáns commenced sacrificing a cow at their mosque in the *mandvi*. What is chiefly objectionable is that they wickedly give publicity to the incident to annoy the Hindus. On 25th June a very lean cow was escorted by three or four Musalmáns at 11 A.M. from a private house to the mosque, different remarks being made by them on the way. One said that the animal should first be washed, another it would be eaten up to-day by Musalmáns, and so forth. Again, the cow was killed near that door which is situated close to a public thoroughfare. Some Hindus called upon the editor and complained to him of the conduct of the Musalmáns, but he advised them to keep the peace.

PRAYAG SAMÁCHÁR.
July 3rd, 1893.

23. The *Bhárat Jiwan* (Benares), of the 3rd July, complains that owing to the levy of octroi on milk from 1st July by the Benares Municipal Board the neatherds have discontinued bringing milk to the town and have made a remonstrance to the Magistrate against the duty. The people, especially children and patients, are suffering from the scarcity of milk. The Municipal Board has got into the habit of issuing unpopular orders, which prove a source of trouble and hardship to the authorities and the people.

Levy of octroi on milk, Benares.

BHÁRAT JIWAN.
July 3rd, 1893.

last year resulted in 624 passengers being killed and 930 being wounded. It is necessary that before sanctioning any further extensions the Government of India should insist on due precautions being taken by railway companies to prevent the occurrence of accidents and should see that adequate damages are paid by the companies for passengers killed or wounded by accidents.

RAHBAR.
July 8th, 1893.

24. The *Rahbar* (Moradabad), of the 8th July, states that it appears from the annual report on Indian railways for 1892 that, though the extension of railroads is not so rapid as in other civilised countries, the progress made every year is satisfactory. But the railway accidents during

Railway accidents.

The alleged demand of fare by railway officials from a child for exceeding its journey through ignorance on the North-Western Railway.

AKHBÁR-I-ÁLAM.
July 4th, 1893.

out if its mother was dead or alive. At Phillour the child was required to pay fare for the distance by which it had exceeded the journey for itself and for its mother. How selfish and heartless the railway officials are !

IV.—LOCAL AND MISCELLANEOUS.

PRAYÁG SAMÍCHÁR.
June 29th, 1893.

Vegetable stall at the Tripolia gate,
Allahabad city.

26. The *Prayág Samíchár* (Allahabad), of the 29th June, complains that the woman who keeps a stall for the sale of green vegetables at the Tripolia gate situated in front of Bansi Dhar's house in Allahabad city is a great public nuisance. The thoroughfare at the gate, which is very narrow, is further reduced by her baskets; and her stall is surrounded for the greater part of the day by the city roughs, with whom she carries on conversation in very obscene language with a loud voice. The Mahájani Tola and Tripolia are principally inhabited by mahájans or respectable traders whose wives, daughters, and other female relatives have frequent occasion to pass through the gate during the day and are exposed to great inconvenience there in consequence. The Magistrate should order the stall to be removed from the gate.

27. The same paper complains that the Badsháhi Mandwi lane, in which Lála Swayambar Lal, Municipal Commissioner's house is situated is covered with deep mud during the rainy weather to the great inconvenience of the public. If the Municipal Board cannot afford to pave it with stones, it should at least be covered with broken tiles.

CAWNPORE GAZETTE.
July 1st, 1893.

Hard riding of two boys in the principal street of Cawnpore.

28. The *Cawnpore Gazette*, of the 1st July, complains that two young boys who are sons of well-to-do traders are accustomed to ride recklessly in the Cawnpore chauk bazár in the evening when the bazár is much crowded, and urges that the police should warn the boys against doing so; otherwise an accident is sure to occur some day.

ALLAHABAD : }
The 15th July 1893. }

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